

Some Few
CONSIDERATIONS

UPON

Mr. S. G's large ANSWER

TO THE

Short History of Schism;

And especially upon

The New and Bold Assertion,

T H A T

There can be no Church, or Salvation, in an ordinary way, without a Canonical Bishop.

Vestra solum legitis, vestra amatis, ceteros causâ incognitâ condemnâtis. Cicero de Nat. Deorum.

By FRANCIS TALLENTS, *N*
Author of the *Short History of SCHISM.*

L O N D O N:

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THE PREFACE.

WHO Mr. S. G. is, since he conceals his Name, I know not. Only he saith that he is Old, that he hath Writ against the Papists, and against Moderation among us, and towards Protestant Dissenters; he shews himself Zealous for the Tackers, and fierce against those that oppose them. Some say he is a Non-juror, and the strain of his Writing, and his Account of them that they cannot approve of Lay-Deprivation, (tho' he saith he will not undertake their Defence) and the Title of a Book Printed at the end of his, call'd, Old England; or the Government proved to be Hereditary by — and that no Power, upon any pretence whatsoever, can absolve their Subjects from their Oaths of Allegiance to their King; seem to shew it. S. G. p.
185.

If be be, he is to be commend'd for not going against his Conscience, tho' Erroneous, and is ten times better than any who take the Oaths, that they may be abler to hurt the Government, as I have Ground to believe some did in King William's time, and possibly some may yet, under the Gentle Reign of our Gracious Queen ANNE. Ibid. p. 132

Having read over his Answer, I find the Substance of my Book, both as to the Citations and Arguings, stands firm and strong, notwithstanding what he hath thought fit to say against it, and can safely commit it to the impartial Judgment of any that

The Preface.

shall consider it ; and shall be glad if this supposed Confutation shall occasion any to look into my Book, and seriously compare what is said on both sides.

Besides, it wou'd be a tedious thing to go over his Book, which is almost twice as big as mine, in another twice as big as his : Few, if any, wou'd have the Patience or spend their Time to read it, and I have much better Work, for the good of my Self, and Others, than to wear out my few old Days (being now in my 87th Year) in such a needless and ungrateful Labour, but rather let it drop of it self.

Yet for the Help of some, I shall in a few Sheets give some brief Remarks on some Things, and pitch upon a Principal One that runs through his whole Discourse, and is the Ground of it ; That Episcopacy is a Fundamental of Religion, and no Salvation to be had in an ordinary way without it ; and his new Notion of Schism from Bishops which certainly Damns. Out of the Love I ought to have for our Blessed Lord, his Truth and Church, and not out of any Ill Will to Mr. S. G. or any, (from which I desire to keep my self Pure) I design to shew the falseness of these New and Pernicious Principles ; which, tho' generally despis'd, are confidently Own'd and Preach'd by some that are Bold, and think highly of themselves, and 'tis like are secretly harbour'd by many, as Arcana Imperii, and insinuated on all Occasions in fit Companies, to strengthen their own Party, and to Intimidate and bring Over others.

C H A P.

C H A P. I.

Some Considerations on Mr. S. G's Answer.

I Shall wave Mr. S. G's Arguings, and only mention some few Things (for who matters the differences betwixt him and me?) and out of Love to him, that he and others may reflect on them for their good.

§ 1. I willingly own that he is candid in some things, but find that he hath left out many of the main Places in my Book that were strong against him; some of which I shall set down hereafter.

That sometimes he hath changed a Word, S. G.
and the Sense with it; as *We* for *They*. p. 35. l. 5.
a fine, with

That he mistakes or wrests divers Sayings of mine, as pag. 24. of my Book, at the end of it, p. 10. of
mine, l. 4.
a fine.
That many may be in the Communion of Saints, who do not hold Communion one with another, tho' they do ill in not doing so; with the 67th p. of his Book.

§ 2. All along, he saith, ' I endeavour to justify Schism and Schismatics, such as *Nova-
tus*, to plead their Cause, and to propose Mens
Miscarriages for our Imitation; that I mourn
for Schisms and yet defend them. *Yet he says,*
' I give as hard Names to Schism as any do;
' and fairly cites what I said, p. 9. That some
' *Schisms*, which rise from great Blindness, Hatred, Pride and Worldliness, are as damning
' as Murder or Adultery; and, That there are
' *Schisms of a lower Nature*, which are Sins against
A 3 God,

‘ God, hurtful to the Church, and provoke him
 ‘ oft sorely to correct People in their Souls, oft
 ‘ in their Bodies and outward Concerns, and
 ‘ sometimes even to shatter and break Churches?
 Now how can this consist with what he saith so
 oft? If I say the *lower Schisms* which proceed
 from lesser Errors, and Weakness in the Grace
 of Charity, be so great Sins and so severely
 Punished, with what Face can He say, I plead
 for *Schism* and defend Schismaticks?

p. 178.

§ 3. All along he uses scornful and abusive
 Speeches, and very severe Censures, (a sign his
 Cause had need of bad Language) and herein is
 not like his Friend Mr. *Dodwell*. To mention but
 one Instance: After mistaking or perverting my
 Words, he adds, ‘ I cannot forbear to declare
 ‘ my Thoughts, that he is either given up to
 ‘ strong Delusions to believe a Lie, or is resolv’d
 ‘ to gratifie his Faction with the prostitution of
 ‘ his Conscience; and in defence of Schism to
 ‘ out-face plain Truth I *can*, and *do*, easily
forgive him, tho’, possibly upon Reflection, he
 will not easily forgive himself.

p. 22, 196.

p. 62, 193.

§ 4. He needlessly casts Dirt on divers he likes
 not; on Mr. *Baxter*, who might have been a
 Bishop, and others; and twice highly extols
 Mr. *Dodwell*, tho’ I no where reflected on him,
 but own his great Reading, Diligence and De-
 votion, in his Way; and that many useful
 Things are found in his Collections, and some
 Things candidly set down, which seem to make
 against his main Opinions. Yet I said, he had
 advanced some New and Unsound Opinions,
 as divers besides him have done. And it had
 been no Crime in me, if I had in some Sort
 been bold with him, as he was with the great
 St. *Augustin*, who, he saith, was a more acute
 than

De jure
 laicorum
 Sacerdo-
 tali. c. 1.
 § 14.

than skilful or solid Adversary. And if I take the liberty to prefer the Judgment of Mr. *Hooker* and others before his, I suppose he will not be offended.

§ 5. There are divers that seem to take Occasion to write against the Dissenters, that they may revile many of the Bishops with the sober inferiour Clergy, and raise Divisions in the Nation; among whom, Mr. S. G. seems to be one, as appears by his saying, 'That the Church of England is in Danger; for all the *Sectaries* are now let loose upon Her, and it were well, if some of Her Sons (who are really the strongest Opposers of the Dissenters) or such as ought to be Her Sons, did not Conspire with them to betray their own Mother; and how shall She be able to stand against Enemies without, and Traitors within? That Governors are to make a Hedge about the Religion they Establish, and keep it in Repair, else the Occasional Comers and Goers will eat it up, and drive out the Right Owners. And so is one of those, who, as Her Majesty saith, (according to the Votes of both Houses of Parliament) endeavour to foment Animosities, to cover Designs they dare not publicly own, falsely suggesting the Church of England, as by Law Establish'd, to be in Danger at this time.

S. G.
p. 2, 3, 4.
Preface, p. 9, 10.
Proclam. Dec. 10. 1705.

§ 6. He all along uses violent and bitter Speeches against the Presbyterians; oft rips up in the most Tragical Expressions, the Evils and Miseries of the unhappy War begun in 1641, says, 'That the Saints of that Age Murther'd the King; That the same Game is playing again; That the Presbyterians in England are the same as formerly; That if they get Power, which they are in a fair Way to do, the English Moderation will be turned into the Scotch, and

S. G.
p. 3, 13.
p. 4, 16, 19f
p. 33, 38.
143, 155,
230, 201.

‘ it shall be *Death* for any to *Speak, or Write, in*
 ‘ *behalf of Episcopacy.* This will be *doing the Busi-*
 ‘ *ness indeed, if better care be not taken.* But upon
 enquiry, I find there is no such Law as he here
 intimates, and that there are many Episcopal
 Meetings in *Edinburgh.* In this Case it may be
 sufficient to produce the B—p of S—m’s Autho-
 rity, in the Speech his Lordship made in the
 House of Peers the last Session, on the Debates
 about the Church’s Danger, which is thus re-
 presented in the *Annals of the Queen, Year 4th,*
 p. 206.

* I am in-
 form’d
 there are
 many more.

‘ That as to the *Scotch* Affairs he was parti-
 ‘ cularly acquainted with them, and therefore
 ‘ would venture to speak with the more Assur-
 ‘ ance: That the *Scotch Kirk* being Establish’d
 ‘ without a Toleration, was an unfair Allega-
 ‘ tion, for there needed no Law for Toleration,
 ‘ where there was no Law to inhibit. The Epif-
 ‘ coparians were not forbid to worship God
 ‘ their own way, being only excluded from Liv-
 ‘ ings, and that there were at that time, four-
 ‘ teen * Episcopal Meeting-Houses in *Edinburgh,*
 ‘ as open as the Churches, and as freely resort-
 ‘ ed to; in many of which, the *English* Liturgy
 ‘ was us’d; but that in several of them the
 ‘ Queen was not Pray’d for; and the Bill for
 ‘ giving Patrons Liberty of conferring their Be-
 ‘ nefices on Clerks Episcopally Ordain’d,
 ‘ had past, (at least the King had allow’d it) if
 ‘ they would have put in a Clause to oblige ’em
 ‘ to take the Oath to the Government, but upon
 ‘ the offering that Clause, the Person that solli-
 ‘ cited it, let it drop. Thus far the B—p of
 S—m, which is a sufficient Evidence how un-
 justly this Author reflects on the Government
 in this matter.

With

With the same Injustice he seems to imply, That the Presbyterians had a hand in putting the King to Death; yet its evident to all that are not resolv'd to shut their Eyes, that the Presbyterians in both Kingdoms abhorr'd and oppos'd it, and had a great Hand in restoring his Son King *Charles II.* And why are these Things so oft repeated, but to raise and foment *Divisions among us*, and to ruin us? And *some*, that are in the Interest of the *Papists*, tell us, they should not be provok'd too much, lest their *Nature* be put to *Rebel against their Principles.*

§ 7. But let us forbear these things, since there are Persons of large Souls that speak and write of them far above our poor pedantick Way. They know these Opinions, the Rise and Progress of them, their Tendency, and why they are so earnestly pressed at this Day. Let us leave *State Matters to our Rulers*, and not tell them as he doth, That a *Religion* (applying it to Preface, what the State hath done) furnished with *Max- P. 6.*
ims for security of Government, is better than no Religion at all; yet Rulers and People shall eternally Perish under it hereafter, and the Benefit of it here is of no certainty; but Pray unfeignedly for them, be greatly thankful for the many Benefits we all receive by them, be really faithful to them, and mind our Work in our Places, to glorifie God, to love each other, and to save our selves and others. So the Holy Apostles, and the ancient Ministers of Christ did, and so have many done in the Revolutions they have liv'd under; so let us do to the end, and our God will be with us.

C H A P. II.

Of Schism.

§ 1. **I** Was grieved to find divers say, that they who die in Schism cannot be saved, and apply it to the Protestant-Dissenters in *England*, that *they are* guilty of Schism, and are in that *sad Condition*. I waved the former which had been disputed by many. The high Conformists laying the guilt of Schism upon the Dissenters, and these again with much Assurance charging it upon their high Opposers; and as to the latter, said p. 3, 4. the *Dissenters* say, ' Their high Opposers *Sin'd* greatly, by causing such needful, doubtful or sinful Things ' to be imposed, on purpose to throw out abundance ' of useful Ministers of Christ, and which had the ' effect they desir'd. This Mr. S. G. cited, but hath left out that which followed, ' Yet charitably believe that many of them did it thro' ' Ignorance, might have the true Grace of God ' in their Hearts, and be saved by a general Repentance, tho' they justified that their Action ' to their Death. This he leaves out, tho' it sets the Case clear before us; that many who are guilty of Schism may be saved, and would have prevented many Words that he hath used.

S. G. p. 15.

Then I shew'd, that all who are guilty of Schism (and most, I fear, are so more or less) are not in a State of Damnation, because it hath no ground in Scripture, and Damns a great part of the Church of God in all Ages and Places, as I made plain by a short History of Schism; and thence inferred, ' Shall many of all those ' Schismatics be in a safe or hopeful way of Salvation,

‘ *vation, and only the Protestant Dissenters in Eng-
land be Damn’d?*

And p. 7. I laid down as a certain Truth generally owned, that Schism is not only a Rent or Separation *from* a Church without a just Cause, but also a Rent or Division *in* a Church; that they who cause Divisions *in or from* a Church, are the Schismatics; and the Life of Schism lies in Uncharitableness, and the *Venom of it in Hatred.*

§ 2. But Mr. S. G. makes Schism quite another thing, and will have nothing, in effect, to be Schism but a Separation from Diocesan Bishop; and follows * Mr. Dodwell, who saith, ‘ That to shew * *of Sepa-
the Greatness and Mischievousness of Schism, ration. c. 28
is impossible upon his Adversary’s Principles; §. 32. 33.
for if Schism lie only in separating from a
Church without a just Cause, the Trial of it
will depend upon the Merit of the Cause,
and every one is to judge of that, which
few are able to do, and most will think it
no great Sin to mistake in a disputable Mat-
ter, and will hold up Charity for them that
differ.*

This which was in the 23d page of my Book, he leaves out, but put in what followed, ‘ That Mr. S. G.
‘ *Schism lies in leaving their Bishop on any Cause* p. 64, 65.
‘ *whatsoever, unless the Bishops turn Hereticks, or
‘ Idolaters, or separate from their Fellow Bishops;*
and omits what followed, ‘ That to separate
‘ from them is the *Sin unto Death*, and against 1 Joh. 5.
‘ *the Holy Ghost*, and that such Persons cut off 16.
‘ themselves from all hope of Pardon in an Heb. 6, 4,
‘ ordinary Way. The extravagancy of this Opin- 5, 6.
‘ ion, I said, destroys it self. To which he saith,
‘ No sober Man, for my disdainful Saying,
‘ will conclude the Opinion either to be ex-
‘ *travagant,*

‘ *travagant*, or that it *destroys* it self; and that
 ‘ its an Argument of extreme Haughtiness,
 ‘ thus despicably to treat a Person who hath
 ‘ scarce his Equal in *Europe*, for all sorts of
 ‘ Learning, and is no less eminent for Piety,—
 ‘ and that the Ancient Fathers approv’d and
 ‘ practis’d this Opinion. Thus he owns and
 ‘ approves that Opinion, which he seems to be
 ‘ *asham’d* to set down at length, and which is
 ‘ deservedly condemn’d by those that are not
 ‘ strangely Bigotted.

* of Sepa-
 ration, in
 the Pre-
 face, § 9.

§ 3. And * Mr. *Dodwell* (who holds that all
 Churches are Originally equal) explains him-
 self more fully, to maul and terrify his Op-
 posers, and saith, ‘ They who separate from
 ‘ their Bishops, are guilty of Disobedience to
 ‘ the Divine Government, of giving Authori-
 ‘ ty to Men which Christ never gave them,
 ‘ of forging Covenants in the Name of God,
 ‘ and counterfeiting the great Seals of Hea-
 ‘ ven for ratifying them, of Sinning against
 ‘ the Holy Ghost, and to Death. That they
 ‘ cut off themselves from all hope of Pardon
 ‘ in an ordinary Way; for being disunited
 ‘ from the Church, they lose their Union with
 ‘ Christ, and all the mystical Benefits conse-
 ‘ quent to it, have no Title to the Sufferings,
 ‘ Merits or Intercession of Christ; no Title to
 ‘ the Pardon of Sin, the assistances of the Ho-
 ‘ ly Ghost, or to any Promises of the future
 ‘ Rewards, tho’ they should perform all other
 ‘ Parts of their Duty, besides uniting themselves
 ‘ to Christ’s mystical Body in a visible Communi-
 ‘ on; no Promise of acceptance of their Pray-
 ‘ ers for themselves or others.

Great

Great Words! But upon what Foundation are these great Things built? On false Ones. That Salvation is not ordinarily to be had without External Participation of the Sacraments; that there can be no true Conversion or Union to Christ by the Word preached or Prayer, but by the External Solemnities of the Sacraments, administred by Men in the Episcopal Communion by a continued Succession from the Apostles.

§. 4. So this bold Opinion is built on False and Popish Grounds; that Saving Grace is confer'd only by the Sacraments, especially by Baptism, and not by the Word or Prayer.

But to say, that People cannot be really converted and united to Christ by the Word read or preached, is a strange thing, and to repeat it is to confute it.* Is it not said, that *Faith cometh by hearing, and hearing by the Word of God?* Doth not the Apostle say that Christ sent him, not to Baptize, but to Preach the Gospel—and that it pleased God by the foolishness of Preaching to save them that believe? Is it not said, that we are justified, and saved by Faith, and that Christ dwells in our Hearts by Faith? &c.—

Of Separation.

ch. 4. §. 4.

ch. 9. §. 9.

26.

ch. 10. §.

11.

ch. 15, 16,

17, 18, 19.

ch. 20. 10

26.

Rom. 10.

17.

1 Cor. 1.

17, 21.

Rom. 3. 22.

25.

ch. 5. 1.

Eph. 3. 17.

* While I write this, I find in the Gazette the Title of an Epistolary Discourse writ by Mr. Dodwell, proving from the Scripture and the first Fathers, that the Soul is naturally Mortal, but immortaliz'd by the Pleasure of God to Punishment or Reward, by an Union with the true Baptismal Spirits. And that none have the Power of giving this Divine immortal Spirit, since the Apostles, but only the Bishop, &c.— 'Tis likely, this will awaken some of the Episcopal Party. And so it hath proved, for two of them I find have writ against it already. And some others have greatly expos'd him for his new Opinions.

Is it not a Popish Opinion, that Baptism is necessary to Salvation, not only *Necessitate Præcepti*, but *Necessitate mediæ*; and that all are Damn'd that Die without it? That the Grace of Justification cannot be obtained by Faith without them; That Grace is confer'd by the Sacraments, *Ex opere operato*, by the Work done, and not *Ex opere operantis*, by Virtue of the Faith or Devotion of him that receives them; and that the Doctrine of the *Opus operatum* is of the greatest Consequence? Doth * not Bellarmin say, that Faith and Repentance are required as Dispositions to receive Good by them, but that the Sacraments work it, activè, proximè & † instrumentaliter? We say the Sacraments work in us, as they excite and nourish Faith in us, and that they are Efficacious through the working of Faith. And Bellarmin saith, we cannot believe the Sacraments are the immediate Causes of Justification, unless we recede from that our first Principle, that Faith alone justifies.

Counc. of
Trent.
Sess. 7. c. 4.
c. 8.
Of Origin.
Sin, c. 3.

* De Sa-
cramentis,
l. 3. c. 1.

† Hence
the Prote-
stants say,
that Faith
justifies as
an Instru-
ment.

§. 5. But to return to the Matter of Schism. I readily own, its Schism to separate from a Bishop without a just Cause. But there are many just Causes why People may separate from a Bishop, besides those three he mentions, of their being Hereticks, or Idolaters, or Separating from their Fellow Bishops. Mr. S. G. saith, this is the Schism in the present Controversie. But I took Schism in the large and true Notion of it, and not in this new One which few mind.

§. 6. Besides, this is not the Case of the Dissenters, at least that are Presbyterians; for the reason why they left their Places, was not a refusing to be under Bishops, but the Imposition

sition of many Things then by the Act for Uniformity. This is evident by the Papers that passed 1661, at and after the Conference at the *Savoy*. They desir'd a Reformation of Episcopacy, would have accepted Bishop *Usher's* Reduction; and when that could not be obtain'd, many would have submitted to the Bishops as they are at present. Its plain also by the Practice of many Conformists, who before the Wars in 41, did submit to the several Bishops, and kept their Livings; but after the New Act for Uniformity, (which instead of Condescending somewhat, rais'd Things higher than before,) *left their Places*, and became Dissenters. Such as Mr. *Calamy*, *Case*, *Jackson*, Dr. *Seaman*, &c. in *London*; as Mr. *Sam. Hildersam*, *Porter*, *Fisher*, *Heath*, *Froysell*, &c. in *Shropshire*, and the like in other Counties.

Besides, there are true Churches, where there are no Canonical Bishops, and unjust Separation from them is Schism.

And Mr. S. G. saith, if one or more Bishops oft separate from other Bishops, it is not Schism, &c. both parts hold the Episcopal Communion. Thus, most of the Schisms I mention'd, he saith were no Schisms; Not that between *Meletius* and *Peter*, who tho' imprison'd by the Heathens together, would not Pray together; And the *shameful Schism* 'twixt *Victor* and the *Asian Churches* about the keeping of *Easter*; he saith, against the Truth and the Judgment of all sorts of Writers, was no Schism. S.G.p.91.

§. 7. Further he will scarce own there can be Schism in a Church; tho' the Apostle saith, God hath ordered all Things in such a manner, that there shou'd be no Schism in the Body, but

1 Cor. 12. but that the Members shou'd have the same Care one
25. of another, both in particular Churches and the
Universal.

1 Cor. 1. He saith, that at Corinth was not a Schism in
11. the Sense of the Ancients; but the Apostle, who
ch. 3. 3. ch. was Elder than his Ancients, calls it so; and
11. 18. whether shall we believe? And that the Schism
S. G. p. 73. at Corinth, to the Christians of which Clement

Edit. Own. wrote that Excellent Epistle, was not a Schism,
1633. tho' he call it so; τὸ χίσμα ὑμῶν πολλές διέσπασεν.
p. 61. And again, 'Let him that is full of Charity say,
p. 69. 'if Sedition and χίσματα arise because of me,
'I will depart; only let Christ's Flock with
'the Presbyters set over them, live in
'Peace? And certainly, a Rent is properly in
a Garment, not from it; in a Church, and not
from it.

S. G. p. To conclude; he saith, all Schismatics are
145. out of the Catholick Church. I had said,
p. 22. and 76. that those that differ in lesser
Things separate, but hold the main, are in the
Church; and that Cyprian was grossly mistaken in
thinking Schismatics were out of the Church,
and that therefore they could have no Charity, and
that Baptism administred by them was Null. But
Stephen, Bishop of Rome, oppos'd and prevail'd;
and to this Day the Papists, tho' they account
Protestants horrible Schismatics, do not Re-
baptize them if they turn Papists; nor do we
Re-baptize the Papists if they turn to us. I ad-
Eccl. polit. ded also a large Citation out of Mr. Hooker,
l. 3. §. 1. that Schismatics, and wicked ones, while they
profess one Lord, one Faith, one Baptism, are of
the Visible, tho' not of the Mystical and Invi-
sible Church, where he confutes the Error of Cy-
prian, and the African Bishops.

Mr.

Mr. S. G. leaves out that large Citation, *S. G. p. 61.*
and faith 'tis to little purpose, tho' its as full ^{145.}
as may be, and that 'tis not without Relu-
ctancy that he is forc'd to differ from so Great
a Man; but we shall see he differs vastly from
him in other main Things also.

CH A P. III.

Of Communion.

§. I. **M**R. S. G. oft speaks of it, and faith, *Mr. S. G.*
'Our Salvation depends on the Truth p. 7, 125,
'and Validity of our Communion; and can that 233.
'Man have a sound Sense of Religion or Con-
'cern for it, who matters not of what Commu-
'nion he is, or by turns of how many? Now he
makes all true Communion to be only with Bi-
shops.

So he makes the *Article of our Creed*, not to
be the *Communion of Saints*, but the *Communion*
of Bishops, or with Bishops, and ties all Com-
munion of Saints to them, to his own Party.
Whereas 'tis plain, that All who truly hold
one Lord, one Faith, one Baptism, tho' they dif-
fer in divers *lesser Things*, and perhaps separate,
(and in some Sense may be said of several
Communion) yet really are of *One and the same*
Communion; and a good Christian may and
ought, out of Love to Christ; and to them, to
Worship God with them oft times. Thus Churches
of old, as * *Socrates*, † *Sozomen*, and others tell ^{* l. 5. c. 21.}
us, differ'd in many Things, yet held Commu- ^{† l. 7. c. 14.}
nion, and condemn'd not each other of Schism.

B

And

And why *may* not, *ought* not *We* to do so? But Mr. S. G. cannot endure that Protestants shou'd be *One Body*, and *We* cannot bear that such a *vast Distinction* shou'd be made amongst them.

Now shall I turn the *Communion of Saints* into the *Communion of Bishops*, and make that an *Article of my Creed*? God forbid.

S. G. p.
234.

§. 2. As to *Occasional Conformity*, he can by no means endure it, and counts it a Thing that will *destroy the Church*. He is so averse to the bringing Dissenters into the Church, that he cannot bear, even any of them should in any Degree approve of the Churches way of Conforming in any measure. What the main Ground of this in him and others, is, I leave it to others to judge. And as for his saying, *Occasional Conformity is Hypocrisy*, and *Occasional Conformists Hypocrites*, it is so foolish, that tho' many shall say it an hundred times, *usq; ad ravim*, yet Persons of any Understanding *cast it off with Scorn*, and some have rendred themselves *Contemptible* by their Writing for it.

C H A P.

C H A P. IV.

Of Diocesan Bishops.

§ 1. **T**HE main Thing which makes me Write, Mr S. G. and is the Bottom of all his Book, p. 83, 115, is Mr. S. G's great Assertion, ' That *Bishops as* 205, 226. ' *a superior Order differing from Presbyters, are necessary to the Being of a Church*; that there's no Ordination, no Ministry, or Sacraments or true Worship of God or Salvation, in an ordinary Way without them. Without *Canonical Bishops Ordain'd* by such as deriv'd their Authority in a *lineal Succession from the Apostle's time*. That the Worship of those that have not such Bishops, is a *Human Invention*, p. 228. ' their Performances *Will-Worship*, all their Administrations not only *Nullities*, but an *Assault* or rather a *Rebellion* against God; and ' that *Schism* lies in *separating from such Bishops*, ' of which before.

I shall not wander from the main Matter, to speak of the *lineal Succession of Bishops*: Enough of that may be seen in *Chillingworth*, and *Stillingfleet*, and **Voetius's Desperata causa papatus*, and *1.3. § 1, 2. † Mr *Hooker*, who puts the Power of Order in † 1.7. § 14. the whole Church, and in those that Write on *Matth. 15, 18, 19. Thou art Peter — and I will give to thee the Keys of the Kingdom of Heaven. —* That they were not given to him alone, and to the Pope by him, as the Papists say, but to him in the Name of all the Apostles, and to the whole Church, whose Name he then bore. And if we look upon the Succession of *Roman Bishops* and Popes, (and I know of none more likely)

how many Flaws and shameful Breaches are there in it?

§ 2. That Bishops are in some Sense *Jure Divino*, of Divine Right, and approved by Christ our Lord, is not a new Opinion, but hath been held by many among us. But that such an Episcopacy is *absolutely necessary* to the Being of a Church and the Salvation of Souls, was not own'd but abhorr'd by them. 'If by *Jure Divino*, says * Mr. Francis Mason, be meant a Commandment of God, binding all Christian Churches *universally, perpetually and unchangeably*, and with such absolute necessity, that no other Form may be admitted, *it is denied*; but, *if only*, as according to Scripture, or as from the Apostles directed by the Spirit of God, *we own it*. So the main Question now among many, is not, whether Bishops be of God, and be lawful and useful, but whether they be absolutely necessary?

* Defence
of the Or-
dination of
Ministers
beyond Seas

Yet this is now made by some, if not an Article of Faith, yet one of the Fundamentals of our Christian Religion, and that the not having such Bishops, Damns the Dissenters in England, and the Reformed Churches abroad, tho' they own those that have Bishops, and hold a hearty Communion with them.

§ 3. These are great Things, and ought to have a strong Foundation to be built upon, for it is in effect to say,

Whosoever will be saved, it is necessary he believe, that Diocesan Bishops are absolutely necessary to a Church, and no Salvation without them; which unless every one believe and keep close to, and undisturbed, without doubt he shall, in the Ordinary Way of the Gospel, perish Everlastingly.

It

It seem'd bold for any to write for this, tho' some did much toward it. Arch Bishop *Laud*, as Dr. *Heylin* tells us in *his Life*, did in his Publick Act at *Oxford* for his Degree of B. D. maintain the necessity of Baptism, and that there cou'd be *no true Church, without a Diocesan Bishop*, for which he was severely checked by Dr. *Holland* the Professor. And when Bishop *Hall* wrote his Book for Episcopacy, he said, '*Bishops were a Superior Order*, and that there is 'no Place where Episcopacy may not be had, 'if there be a Church more than in Title only; 'and that we must not mince or hamper our 'selves, for fear of speaking plain Truth, tho' 'against *Amsterdam* or *Geneva*; and that *Beza* 'yields it, to be *Juris Divini suadentis, & approbantis, & imperantis* too, but not *universaliter & citra considerationem durantis*; this, methinks, might have satisfied him.

And Bishop *Montague*, (who had been censured by the House of Commons, for Writing several things contrary to the Articles and Homilies of the Church of *England*, and it was Voted that he endeavour'd to reconcile *England* to the Church of *Rome*, yet Anno 1628, was made a Bishop by the King, by these ways our Differences and Discontents began and encreas'd) in his * *Origines Ecclesiasticae*, fully asserts it; Bishop *Carlton* and others wrote against him then.

And when the Lord *Scudamore* was Ambassador in *France*, his Chaplain publicly said, the French Protestant Churches were no Churches, because they had no Bishops, which caus'd *David Blondel* to write his Learned and Sober Apology, *Pro sententia Hieronymi*.

§ 4. It seem'd bold, I say, to write much for it, but at length Mr *Dodwell*, (a Person much

An. 1604.

An. 1639.

1626.

* Tomi
prioris
pars
posterior.
p. 463.

extolled by Bishop Fell and others, and whom Mr. S. G. follows,) tho' he knew the Stream was so much against him, had Courage to do it in a large Book, and in other of his Pieces afterward.

Of Separation, Appendix, 1679.

*Primum Graius homo, Mortales tollere contra
Est oculos ausus, primusq; obistere contra.*

Now I shall endeavour to shew both the Novelty and Falseness of this Damning Opinion, and as an *Historian* rather than a *Disputant*; judging that the best Way to prevail with many. Men die and are soon forgotten, and so are many choice Books. New ones with new Opinions come up, and Old ones, which are far better, are forgotten or laid aside. It hath been useful against Papists and others, to revive the Writings and Opinions of the Ancients, to establish the Truth, and confute Errors; and why shou'd it not be so, to revive the Books and Judgment of some since the Reformation, and of later Years, for the same end? I shall therefore do this a little, tho' it be a slavish Work and of little or no Credit, yet oft-times difficult to give an exact and clear Account in few Words, of some Mens Writings und Opinions, without the least missing of their Mind, or leaving out something that may be thought necessary. And I shall begin with the Judgment of those two Learned Writers of the Church of England, which I mention'd, and chuse to do it in their own Words (which I did not set down before) which will be of most Weight.

§ 5. First, having cited the Reformers of the Church of England, in Edward VI. time from

from Dr. Burnet's *History of the Reformation* part 2.
(and might now add what was done in *Henry* part 1.
VIII. Days, *the Institution of a Christian Man*,
and other Pieces.)

Then I cited Mr. *Chillingworth*, that he cast
off those *Opinions with Scorn*. Mr. S. G. only Mr. S. G.
saith, ' Its no strange Thing to find some P. 207.
' Sceptical Notions in him, and there are One
' or Two Questions which shew him doubtful
' in some Things as to Church-Government,
but to make the Truth clear, I will set down
his own Words.

' Whether it be certain, that none can ad- *Charity*
' mit of Bishops willingly, but those that hold *maintain-*
' them of Divine Institution? *ed, part 1.*

' Whether they may not be willing to have
' them, conceiving that Way of Government
' the best, tho' not absolutely necessary?

' Whether all those Protestants, that con-
' ceive the Distinction between Priests and Bi-
' shops not to be of Divine Institution, be
' Schismatics or Hereticks for thinking so?

' Whether your Form (meaning the Papists)
' of ordaining Bishops and Priests, be Essential
' to the Constitution of a true Church?

' Whether in saying the true Church cannot
' subsist without undoubted true Bishops and
' Priests, they have not overthrown the Truth
' of their own Church?

' Lastly, Whether any one Kind of these
' External Forms and Orders and Government
' be so necessary to the Being of a Church,
' that they may not be divers in divers Places;
' and that a good and peaceable Christian,
' may and ought submit himself to the Govern-
' ment of the Place where he Lives, whatsoever
' it be? What can be plainer and fuller?

Preface
p. 24.

This Book of his was Licens'd by the Vice-Chancellor, and the Professors of Divinity in Oxford, Ann. 1637, and highly valu'd; and I alledge it to shew Mr. *Dodwell's* Opinion is New and False. Nay, his whole Book, (which he says is deducible out of this *One Principle*, that all Things necessary to Salvation are evidently contained in the Scripture) runs in this Strain; for in his Preface, and his first Chapter, he affirms against *Knot* the Jesuit, that there is no Reason, why among Men of different Opinions, one Side only can be saved.

§. 6. I also cited Dr. *Stillingfleet's Irenicum*. Mr. S. G. only saith, as he grew Older, he grew Wiser, and came off from those Sentiments; But if in some sort he dislik'd that his Book, he was far from this Opinion of Mr. *Dodwell's*, for when he charg'd the Dissenters with Schism, he did it not on his Principles.

Irenicum,
part 2.

And since that Book of his is not very Common, and what he saith is of great Weight, and is known by few, I will give a brief Sum of it.

ch. 1.

I. ' There must be some Form of Government in the Church.

ch. 2.

II. ' That it must be administred by a Gospel-Ministry of a Divine and Immutable Appointment, *Mat.* 28. 19. *Eph.* 4. 11, 12.

ch. 3.

III. ' That no Form of Church-Government is absolutely determined.

' IV. That

IV. ' That Christ hath not *determin'd it* by *ch. 4.*
 ' *any Positive Law*, only hath given Gene-
 ' ral Rules.

V. ' Nor by any *Actions* of his. Not by *ch. 5.*
 ' *Mat. 16. 18, 19.*

VI. ' Christ hath not determin'd the Go- *Irenicum,*
 ' vernment of the Church by *Apostolical* *part 2.*
 ' *Practice*; for that cannot be fully known, *ch. 6.*
 ' and its like they observ'd no certain
 ' Form; and if they did, 'tis not sufficient
 ' to Found a *Perpetual and Unalterable* Go-
 ' vernment.

VII. ' There was no certain Form in all *ch. 7.*
 ' Churches after them. Some Churches
 ' long without Bishops; Ordination by
 ' Presbyters was esteem'd Valid, &c.

VIII. ' The most *Eminent Divines* of the Re- *ch. 8.*
 ' formation do not hold the unalterable
 ' Divine Right of particular Forms of
 ' Church-Government, which is evident,
 ' for

I. ' Some made it depend on the Judgment of
 ' the Magistrate and of the Church. Thus Bishop
 ' Cranmer's Judgment, and others in Edward VIth's
 ' Time, publish'd by the Dr. from his M. S.
 ' and more fully since by * Dr. Burnet. The * *History*
 ' same in Queen Elizabeth's Time, Archbishop of *Reform.*
 ' Whitgift against Cartwright, and Hooker large-
 ' ly. In King James's Time, the King, Sutcliffe,
 ' † Crakenthorp against Spalata, Lord Bacon, † *Cap. 42.*
 ' since that, Chillingworth, William Hales, Sir S. 6.
 ' William

' William Morice. *Forreign Divines*; Chemnitius,
' Zanchy, du Moulin, Blondel, Bochart, Amgratis,
' Grotius.

2. ' Some look upon Equality as the Primitive
' Form, yet judge Episcopal Government Lawful,
' and a Useful Constitution (and so are far from
' Arianism) but do not judge the Primitive Form
' to carry an universal Obligation with it over all
' Churches, Ages and Places. So the * Augustan
* Apol. ' Confession, the Smalchaldick Articles, Luther,
Confess. ' Melancthon, Hyperius, Hemmingius, &c. So
Aug. ad ' Calvin in his † Institutions, and to Sadolet;
Art. 14. ' and Beza * *de diversis Ministrorum gradibus*;
† l. 4 c. 4. ' The Reformed Churches of England (saith he)
§. 1. ' stand under-propped with the Authority of
* cap. 21. ' Bishops, and Arch-Bishops (as many of that sort
c. 23. ' were not only famous Martyrs, but Excel-
' lent Pastors and Bishops) *Fruatur sane ista sin-*
' *gulari Dei Providentia.* So Geo. Prince of An-
† of the ' halt, Zepper, &c. And † Mr. Dury tells us the
Govern- ' Practice of Foreign Protestant Churches; That
ment of ' in Sweden, they have one Arch-Bishop, and
Protestant ' seven Bishops made by the King, who Sit in
Churches ' Parliament; and so in Denmark, tho' not in
beyond ' so great Authority. That in Holsten, Po-
Seas. ' meren, Mecklenburgh, Brunswick, Luenenburgh,
' Bremen, Oldenburgh, East-Friesland, Hessen,
' and the Upper Parts of Germany, and the Pro-
' testant Imperial Cities, Church-Government is
' in the Hand of Super-Intendants, put in by
' the Prince and Magistrates of their Cities,
' with an Ecclesiastical Consistory to direct
' them. In the Palatinate are *Inspectores* or *Præ-*
' *positi*, and an Ecclesiastical Consistory of three
' Clergy-men, and three Counsellors of State
' with their President, all named by the Prince;
' So also in Wetteraw, Hessen and Anhalt. In
' Tran-

Transylvania, Poland and Bohemia, they had their Seniors enjoying the same Power with ancient Bishops. In Holland are Synods every Month, a great one every Year, and Deputies of the Synod in the Interim for incident Occasions. In Geneva and Switzerland, the Eldest Ministers have by Custom, and the tacit Consent of their Brethren, the Power of Super-Intendants; Calvin and Beza had it; and so in France, at Paris, &c. Thus they account it not Unlawful to have some Officers Acting in a higher Degree than others, in order to the Peace and Unity of several Churches.

3. ' Some hold Episcopacy to be the Primitive Form, yet not necessary, and unalterably binding all Churches and Places; and own those Churches that are without them for truly Constituted Churches, and that Ministers are lawfully Ordained by meer Presbyters. So Mr. Francis Mason, and many named by the Reverend and Learned Mr. Baxter, in his *Christian Concord*. * Bishop Jewell, Bishop Ale-
 * *Apol.*
 ley, Bishop Pilkinton, Bishop Bilson, Bishop *part 2. ch.*
 Downham, Bishop Davenant, Bishop Prideaux, *9. divi-*
sion 1.
 Bishop Andrews, Dr. Field, and others, to whom may be added the most Eminent Bishop of Durham, *Apol. Cathol. part. 1. l. 1. c. 21.* and Bishop Usher, whose Judgment is well known. And I conceive, many of our Right Reverend Bishops, and of the Inferior Clergy are of this last Opinion, as many perhaps of the first, some perhaps of the second, and few I hope of Mr. Dodwell's and Archbishop Laud's, tho' many have seem'd to Countenance it too much by pressing the necessity of Ordination by Bishops.

§. 7. Now

§. 7. Now for this *necessary unalterable Episcopacy*, which is made a *Fundamental* of our Religion, what Proof is brought?

Quid tanta pondera molis, Sustineat?

Surely plain Scripture; for such main Doctrines cannot be built on less than plain Texts of God's Word; not on our Imaginations, or bare Rational Grounds; or the Judgment and Practice of the Best of Men, of the Fathers, but as Mr. *Chillingworth* saith of his Book, on the Evidence of the Scripture. So should this main Principle of theirs be prov'd, but they are far from that.

They that plead strongest for Episcopacy, (but not for the absolute Necessity of it) do not say that our Lord hath by any positive Law Instituted or Commanded it, but draw it only from his appointing Twelve Apostles, and Seventy two Disciples, from *Aaron* and his Sons, and the *Levites* (which at most are but general Rules) from the Angels of the seven Churches, from *Timothy* and *Titus* being Bishops, (to which Answers have been given) from the Practice of the Apostles while they liv'd, and of their immediate Successors, who knew their Mind; and from the general Practice of the Church for so many Ages since. I think I have faithfully given the Heads of all their Proofs.

§. 8. But Mr. *Dodwell*, who raises Episcopacy higher, and makes it more necessary than others do, brings far weaker Arguments than the sober Episcopal Men do. For he pretends not to build it on any *Places of Scripture* as they do, nor on the *Apostles Practice while they*
liv'd,

liv'd, nor of *their immediate Successors*, but on the practice of their Successors, which prevail'd and was settled by degrees, and of the Church after them.

Not on the Scripture; for he saith, ' A Principle which misleads many, is, That the Scripture alone is the adæquate Digest of all Ecclesiastical Practices, as well as Matters of Belief; which leads into Errors, contempt of Authority, and of Ecclesiastical Constitutions prudently fitted to Circumstances; and from a not using the right means to understand the Mind of the Writers of the Scripture, or the Notions and System of Principles maintain'd by them, or the immediate succeeding Ages of the Church, who understood the Apostles Minds from their Writings, Preachings, and Conversations.

Not on the Apostles Practice; ' Because, saith he, they did not always make use of their Apostolical Authority, nor durst venture it on hard Trials, but brought such Reasons as might perswade them they had to deal with, (as *Acts 11.* and *Acts 15.*) and oft made *Condescensions* to the People. There were also many Practices in their Days, which they did not approve, nor could reform, as *1 Cor. 14.* and many things approv'd by them, which are not to be followed by us, unless we be under the same Circumstances. And they that had the extraordinary Gift of Prophecy-
ing, which, he saith, continued till Cyprian's time, hindred the actual Orders of the Apostles, notwithstanding their Authority, or till it was generally receiv'd without contradiction. So

So the extraordinary circumstances hindered the practice of Government in that Age; and not in the Apostles Age only, as he saith, but even to Tertullian's Time. Thus he that sets Bishops so high, doth even quite destroy them by this his Discourse; I wonder that People see it not!

† De Exhortatione castitatis, c. 7. Apocal. 1. 7

§ 9. Besides, many Places in the Fathers, trouble our best Antiquaries; as that in particular of Tertullian, where, Writing against Second Marriages, (which those that were Priests then did not use) he saith, *† Nonne & Laici Sacerdotes sumus? Scriptum est, Regnum quoque nos & sacerdotes Deo & Patri suo fecit. Differentiam inter Ordinem & Plebem constituit Ecclesie Auctoritas, & honor per Ordinis concessum Sanctificatus. Adeo ubi Ecclesiastici Ordinis non est Confessus, & offers, & tingis, & Sacerdos es tibi Solus. Sed & ubi tres, Ecclesia est, licet laici; unusquisque enim sua fide vivit — Igitur si habeas jus sacerdotis in te metipso, ubi necesse est; habeas oportet etiam disciplinam sacerdotis, ubi necesse sit habere jus sacerdotis. Digamus tingis, digamus offers, quanto magis laico digamo capitale est agere pro Sacerdote, quam ipsi Sacerdoti digamo facto auferatur agere Sacerdotem? Omnes nos Deus ita voluit dispositos esse, ut ubicunque Sacramentis ejus obeundis apti simus.*

Now Tertullian here saith, its the Authority of the Church which makes the difference twixt the Clergy and Laity; a gross Error, as we all own, for Christ appointed it; and that such as were not Priests did Baptize and Administer the Lord's Supper, when there were no Priests, and were Priests to themselves, and thought they might do so.

Rigal-

Rigaltius a Romanist, in his Edition of *Tertul-
lian*, and his Observations on this Place, saith,
‘ If a Man with his Family in his Sailing, be cast
‘ upon a Place where there are no Christians or
‘ Presbitery, he may celebrate the Lord’s Sup-
‘ per with Thanksgiving. *Albaspineus* a Bishop, 1631.
oppos’d him. *Grotius*, whom *Episcopus* fol- 1639.
lows, defends *Rigaltius*. *Petavius* largely an- 1641.
swers *Grotius*; and *Salmasius*, under the Name
of *Walo Messalinus*, writes against *Petavius*.
Mr. *Dodwell* who gives this true Account of
them, and which is generally known in his
Book, *De jure laicorum sacerdotali*, justly dis-
likes *Petavius*’s Answer; who saith, *offerre*,
there doth not signifie, to *Consecrate* and *Ad-
minister* the Lord’s Supper, but to do some-
thing like it; to carry some of the Consecrat-
ed Bread home, and at their secret Meet-
ings in the times of Persecution to take it
with Thanksgiving; but Mr. *Dodwell* rightly
saith, the Words are to be taken in their
proper Sense; and to salve this difficulty,
saith, this was not done by *Lay-men*, but by
those, as he conjectures, that were *Prophets*
who continu’d till *Tertullian*’s time, and oft
hindred the Orders which the Apostles set in
the Church. How rightly I determin not; Eph. 4. 11.
but ’tis not likely, because the *Prophets* were
above the Pastors and Teachers, and so might
do it; but rather that *Lay-men* then did so, as
many think; and * *Tertullian* saith, many * De co-
things for Peace sake varied from the Primi- rona mi-
tive Custom; and, which Mr. *Dodwell* can- litis.
didly sets down, *Georgius Ambianus*, a Papist,
in his Notes on *Tertullian*, (which I never saw)
saith, that in the Apostle’s time it was lawful
for

for Laicks to exercise the Office of Priests; and besides the Testimonies mention'd by *Grotius*, adds *Pseudo-Ambrosius*, and *Hieroni* who copied out *Tertullian*, but that this was prohibited in following Ages.

§ 10. I mention these things to shew, and that from the Learned Mr. *Dodwell*, the *uncertainty* in the Practice of the Church, for above 200 Years, and how the *Learnedest Men* are at a loss, and vary about many material passages of the Fathers. And that therefore we have no sufficient Reason to build upon them, but must keep close to the Scripture, on which alone we can safely rest.

John 20.
21.

† of Se-
paration,
ch. 19.
§ 40. c. 26.
§ 18.

Yet on these weak Grounds he builds his great and bold Assertion; he shews well from Scripture, that Christ gave Authority to his Apostles, *As my Father hath sent me, so send I you, &c.* but goes not about to shew from Scripture, that Bishops are appointed by Christ, and set above Presbyters: He proves that Matter less than usually hath been done by others, and lays aside the Arguments they built most upon, yet makes a higher conclusion than they did, and saith, † ‘All the Power to administer the Sacraments is given to Bishops, that People are to have an absolute dependence on them because of that, and that this is necessary to the Being and Government of the Church; than which, few things can be spoken more injurious to Episcopacy and the Clergy, and that will be more likely to set the Hearts of the People against them.

§ 11. Mr. S. G. saith, — ‘ If *Hierom’s*
 ‘ Passion had not at that time blinded him,
 ‘ he would never have let fall such a say-
 ‘ ing, (that *Episcopacy* was brought in † after- † How
 ‘ ward for a remedy against *Schism*) as reflected doth this
 ‘ on the *Wisdom and Care of Jesus Christ* God- agree with
 ‘ Man and all his Apostles; as if, in settling what is be-
 ‘ a Dispensataion, wherein the eternal Sal- fore?
 ‘ vation of all Mankind was concern’d, he S.G.p. 90.
 ‘ had left it to such Hazards and Experi-
 ‘ ments for want of a settled Government,
 ‘ that it might have dwindled away and been
 ‘ lost. For no Constitution can stand, where
 ‘ the Government is none or uncertain. I
 will forbear to argue against this, and only
 say, just so the *Papists* argue against us for a
 Pope, for a visible and infallible Judge here
 on Earth; *Else Jesus Christ hath not ordered*
things Well and Wisely, which is not less than
 Blasphemy.

§. 12. But as for us, we, according to our
 Duty, build our Judgment and Practice on the
 only true and sound Foundation, the Holy
 Scriptures; Of which take this brief Ac-
 count.

That our Lord Jesus hath set up a Gospel-
 Ministry. As the Father sent him, so he sent
 his Apostles and their Successors, being ascend-
 ed, he received, and gave Gifts to Men; Some
 Apostles, some Prophets, some Evangelists, and
 some Pastors and Teachers for the Work of the
 Ministry, for the edifying of the Body of Christ.

Mat. 28,

19, 20.

John 20.

21.

Eph. 4,

11, 12.

EnA

C

That

Acts 14. 23. That the Apostle Paul with Barnabas did with Fasting and Prayer Ordain Presbyters (for
1 Tim. 3. that's the Word) or Elders. And that he appointed Timothy and Titus to do the same;
Titus 1. 5, 6, 7. that he left Titus in Crete, to Ordain Presbyters, or Elders, in every City; if any be blameless, ——— for a Bishop must be blameless, ———
 Thus, plainly making Presbyters and Bishops the same.

And we find the like; that Paul sent to Ephesus for the Presbyters or Elders of the
Acts 20. 17. Church, and after a most weighty Discourse charges them, Take heed therefore to your selves and to all the Flock, over whom the Holy Ghost hath made you Overseers, or Bishops (for
v. 28. that is the Word in the Original) to feed the Church of God, which he hath purchased with his own Blood. Where we plainly see, that he makes Presbyters and Bishops to be the same.

These Elders, Presbyters or Bishops instituted by our Lord we own, and are highly
1 Pet. 5. 1, 5. to esteem. They are the gift of Christ to his
2 Tim. 4. 1, 2. Church. To feed the Flock, To preach the Word.

1 Tim. 2. 1 To offer up Prayers and Thanksgivings, and to
Deut. 10. 8. bless in his Name.

8. To administer the Sacraments of Baptism,
1 Cor. 4. 1. and the Supper of the Lord, as Stewards of the Mysteries of God.

Mat. 16. 19.—18. To bind and loose; to remit or retain Sins.

18. To rule and watch over the Church, as they
Heb. 13. 17. that must give Account.

And

And to Ordain others to succeed them in that Office. 1 Tim. 4: 14.

And Christ our Lord promises *to be with them to the end of the World*, to bless them, and all his Holy Institutions administred by them; and we are joyfully to expect it. Mat. 28. 20. Exod. 20. 24.

But how poorly do Ministers and People think of these great things?

These, if faithful, tho' they are oft low, despis'd and hated in the World, we are to Honour and to Esteem very highly in Love for their Works sake; and if any do not, they Sin greatly; for as *Justinian* truly saith, *Qui honorat Christum, honorat & Sacerdotes Christi*; he that Honours Christ, will Honour the Ministers of Christ.

But that one of these, is of a higher Order than the rest, and must be set over them in a high manner, and be made a Bishop, or else we cannot have a Church, or obtain Salvation, *Non creditur, quia non legitur*, We believe it not, because we read it not. There is no such thing written in the Scripture, and therefore we fear it not, own it not.

§ 13. And St. *Hierom* is fully of this Mind, (as Mr. *Dodwell* and Mr. *S. G.* ingenuously confess). In his *Comment upon Titus*, like a Torrent, he drives down all before him. I wish young Students would read him, and not take up with the Sayings of others — For the sake of them and others, who cannot easily get a Sight of his Works, I have set down his Words, except those Texts of Scripture which he cites, and we may easily turn to.

- He proves Presbyters and Bishops to be the same from Titus 1. 5, 6, 7. *Idem ergo est Presbyter qui & Episcopus. Et antequam Diaboli instinctu, studia in Religione fierent, & diceretur in Populis, Ego sum Pauli, ego Apollo, ego autem Cepha, communi Presbyterorum Consilio Ecclesia gubernabantur. Postquam vero in toto orbe decretum est, ut unus de Presbyteris electus superponeretur ceteris, ad quem omnis Ecclesia cura pertineret, & Schismatum semina tollerentur. Putet aliquis, non Scriptorum sed nostram esse Sententiam, Episcopum & Presbyterum unum esse, & aliud atatis, aliud esse Nomen Officii, relegat Apostoli ad Phillippenses Verba. Omnibus Sanctis qui sunt Phillippis cum Episcopis & Diaconis. Et certe, in una Civitate, plures (ut nuncupantur) Episcopi esse non poterant. Sed quia eosdem Episcopos, illo tempore, qui & Presbyteros appellabant, propterea indifferenter de Episcopis quasi de Presbyteris locutus est. Adhuc hoc alicui videatur ambiguum, nisi altero testimonio comprobetur; in Actibus Apostolorum scriptum est, quod cum venisset Apostolus Miletum, miserit Ephesum — Et hoc diligentius observate, quos modo unius civitatis Ephesi Presbyteros vocans, postea eosdem Episcopos dixerit. Si quis vult recipere eam Epistolam, qua sub nomine Pauli ad Hebraeos scripta est, & ibi equaliter inter plures Ecclesia cura dividitur, si quidem ad Plebem scribit, Parete principibus vestris. Et Petrus, qui ex fidei firmitate nomen accepit, in Epistola sua loquitur, dicens, Presbyteros ego in Vobis obsecro Compresbyter — Hæc propterea ut ostenderemus, apud Veteres, eosdem fuisse — Presbyteros qui & Episcopos; paulatim*
- Tit. 1. 5, 6, 7.
- Phil. 1. 1.
- Acts 20. 17, 28.
- Heb. 13. 17.
- 1 Pet. 5. 1, 2.

latim vero (ut dissentionum plantaria evel-
rentur) ad unum omnem sollicitudinem esse de-
latam; Sicut ergo Presbyteri sciunt, se ex Ec-
clesiæ Consuetudine, ei qui sibi præpositus fuerit
esse subiectos; ita Episcopi noverint, se magis
consuetudine, quam Dispositionis Dominicæ
veritate Presbyteris esse maiores, & in com-
mune debere Ecclesiam regere, imitantes Moysen,
qui cum haberet solus præisse populo, septuaginta
elegit, cum quibus populum iudicaret.

And the like in his Epistle to Evagrius.
Legimus in Isaia, fatuus fatua loquetur; Audio
quendam, in tantam erupisse vecordiam, ut Dia-
conos Presbyteris, i. e. Episcopis anteferreret. Nam
cum Apostolus perspicue doceat, eosdem esse Pres-
byteros quos & Episcopos, quis patiatur mensa-
rum & viduarum Minister ut supra eos se tu-
mide efferat, ad quorum præces Christus corpus san-
guisque conficitur? Queris auctoritatem? Audi
Testimonium, Phil. 1. 1. ——— Vis & aliud
exemplum? Acts 20. 17, 28. ——— Audi &
aliud Testimonium, Tit. 1. 5, 6, 7. ——— Et
ad Timotheum, 1 Tim. 3. 1, — 14. ——— Sed & 1 Tim. 3,
Petrus, 1 Pet. 5. 1, 2. Presbyteros in vobis 1, 8.
precor compresbyter & testis passionum Christi
—— regere gregem Christi & inspicere non
ex necessitate sed voluntarie; quod quidem
Grace significantius dicitur, ἐπισκοπῶντες, id est
superintendentes, unde & Nomen Episcopi tractum
est. Parva tibi videntur tantorum virorum Te-
stimonium? Clangat tuba Evangelica filius To-
nitruum, quem Jesus amavit plurimum, qui de
pectore Salvatoris doctrinarum fluentia potavit.
Presbyter electæ Domine — & in alia 2 John 1.
Epistola, Presbyter Caio carissimo. Quod au- 3 John 1.
tem postea unus electus est qui ceteris præpo-
neretur;

See Eu-
tichii O-
rigines, by
Selden.

neretur, in Schismatis remedium factum est,
ne unusquisque ad se trahens Christi Ecclesiam
rumperet. Nam & Alexandria, a Marco Evan-
gelista usq; ad Heraclam & Dionysium Episco-
pos, Presbyteri semper unum ex se electum, in
excelsiori gradu collocatum Episcopum nomina-
bant; quomodo si exercitus Imperatorem faciat,
aut Diaconi eligant dese quem industrium no-
verint, & Archidiaconum vocent. (And not
to leave out that which is so often menti-
on'd) Quid enim facit, excepta ordinati-
one, Episcopus, quod Presbyter non faciat?
(which according to his Opinion here, was
taken from them by the custom of the
Church, rather than by the Lord's Ap-
pointment.) Nec altera Romana Urbis Ec-
clesia, altera totius Orbis existimanda est —
Orbis major est urbe; Ubicunq; fuerit Episcopus,
sive Roma, sive Eugubii — ejusdem me-
riti, ejusdem & Sacerdotii. Potentia divitia-
rum & paupertatis humilitas, vel sublimiorem
vel inferiorem Episcopum non facit. Caterum
omnes Apostolorum successores sunt — Et
ut sciamus traditiones Apostolicas sumptas de Ve-
teri Testamento; quod Aaroz, & filii ejus atq;
Levita in Templo fuerant, hoc sibi Episcopi
& Presbyteri & Diaconi vendicent in Eccle-
sia.

How full, how clear, how strong is Hie-
rom in this? How flat and poor are our Ex-
pressions to his, especially as I have hud-
dled them together? Yet was he ever con-
demn'd for this? Did any write against him?
Epist. 19. Did not Augustin, with whom he had some
contest, agree with him in this? Was he
not dear to Damasus and the other Bishops?
And

And hath he not a place among the chief of the Fathers?

You'll say, he did not separate from the Bishops, tho' he held the same Opinion with *Aerius*. True, and *Aerius* is justly condemn'd by all for separating from the Church then. Neither do the Presbyterians refuse Conformity, and keep up Meetings now because of Bishops, but for other Reasons as I have shown.

§. 14. Thus we have St. *Hierom* clear for us, and most of the ancient Fathers were of his Judgment. *Michael Medina* saith, 'That not only *Hierom* was in the same Opinion or Heresie with the *Aerians*, but also *Ambrase*, *Augustine*, *Sedulius*, *Primasius*, *Chrysostom*, *Theodoret*, *Oecumenius*, and *Theophylact*. * *Bellarmin* (who held Epicopacy † to be *Jure Divino*, greater than Presbytery, both as to the Power of Order and Jurisdiction, according (as he says) to the Council of Trent, Sess. 23. Cap. 6, 7. which pronounces *Anathema* to all that deny it) strives in vain to confute him.

But *David Blondel* mentions them, and others with them, in all Forty four, to be of *Hierom's* Opinion. ' *Clemens Romanus*, in his Epistle to the *Corinthians*, *Polycarp*, *Hermas*, Pius the Pope, the *Roman Church*, when *Marcian* came thither, *Justin Martyr*, *Papias*, the *Gallican Church*, *Irenaeus*, *Victor* a Pope, *Clemens Alexandrinus*, *Tertullian*, *Origen*, *Clerus Romanus*, *Caldonius*, *Cyprian*, *Firmilian*, *Pentius Carthaginensis*, *Eusebius Casariensis*, *Hilarius Pictaviensis*, *Hilarius alter*. *Auctor questionum*

l. 1. c. 5.
De sacro-
rum ho-
minum o-
rigine.

* De cle-
ricis, l. 1.
c. 14, 15.

† But Lay-
nez said,
Bishops

were not
Jure Di-
vino, but
by Divine
Ordinati-
on. See

Hist.
Counc. of
Trent,
l. 7.

Apologia
pro Sen-
tentia Hi-
eronymi.

‘ *stionum in Vetus & novum Testamentum, Basiliius Casarius, Gregorius Nazianz., Gregorius Nyssen, Joh. Chrysostomus, Pelagius, Synestus, Augustinus, Paulinus Nolanus, Salvian, Sedulius, Primasius, Gildas, Isidorus Hispalensis, Ecclesia Bætica & Concilii Hispalensis Decretum Septimum, Beda, Anonymus de 7 Ordinibus Ecclesie, Ecclesia Francica, Amalarius, Haymo Halberstad, Rabanus Maurus, Remigius Lugdun., Hincmarus Rhemensis, qui vixit ad Annum 881.* So we have abundance of Authorities, tho’ divers will Contest many of them, as well as plain Scripture for us.

§. 15. Now since we have the Holy Scripture for us, and so many Fathers, and the Judgment of all the three Sorts of Divines at Home and Abroad since the Reformation for us, and against that terrible Doctrine; How then *do some*, how *dare any* say, there can be no true Church or Salvation in an ordinary way, without a Diocesane Bishop in a Lineal Succession from the Apostles? So it appears a *New and False Opinion*, and such as tends to destroy the Church of God.

Cant. 1. 7. The Spouse saith, *Tell me, O thou whom my Soul loveth where thou feedest—for why should I be as one, that turneth aside by the Flocks of thy Companions? And doth Christ feed no where, but where there are Bishops?*

Luk. 10, 16, And our Lord saith, *He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me. And dare you despise those here, and in other Countries, whom he hath fitted and sent?*

§. 16. Be-

§. 16. Besides, its to be consider'd, that the holding this Opinion, is a *departing* from the true *Reformation* in General, and from that Part of it the *Church of England* by Law Establish'd.

From the *Reformation in General*; for it destroys all the Reformed Churches beyond Seas; in *Holland, Sweden, Denmark, Germany, Geneva, Switzerland, &c.* and in *Scotland*; that no true Churches or Salvation are among them, but all of them in a State of Damnation. O horrible! What more false? What can give a greater Blow to the Reformed Churches, and please the Papists more? And I appeal to all, whither this new Doctrine tends, and if it do not even destroy the *Baptism* administred by them, which yet even the Papists allow.

§. 17. Its a *departing also* from the *Church of England* by Law Establish'd, which never taught such Doctrine, but disown'd and abhorr'd it.

This is evident many ways, in the *Reign of King Edward VIth, and in Queen Elizabeth's Days*. By the Statute 13^o Eliz. c. 12. That Ministers ordain'd any other way than by the Form set out, and then us'd, should Subscribe to the Articles of Religion, and so continue in their Places, or else be *ipso facto* depriv'd. An. 1570.

Mr. *Travers* tells us, that Mr. *Whittingham*, in his Supplication to the Council, tho' ordain'd by Presbyters beyond Sea, continu'd here in his Ministry to his Death; and that he himself being to be a Minister at *Antwerp*, was ordain'd there, was seven Years Lecturer

An. 1591. sturer in the *Temple*, and had the Bishop of *London's* Letter for it. Yet Bishop *Whitgift*, and the High Commission, never calling him before them, did Suspend him, as not fit to deal in the Ministry within this Land; not as being absolutely no Minister, but because not Ordain'd according to the Laws of this Church. And Mr. *Hooker*, who answers the other Things in the Supplication, wholly waves this.

Bishop Spotf-wood's Hist. An. 1610. In King *James's* Reign, who was zealous for Episcopacy, when three *Scotch* Presbyters came to *England*, to be Consecrated Bishops for their own Nation, and Bishop *Andrews* would have had them first be Ordain'd Presbyters, Bishop *Bancroft* and the rest of the Bishops oppos'd it.

An. 1619. *Peter du Moulin*, without being Re-ordain'd, was made Prebend of *Canterbury*. And the King so own'd the foreign Churches, as to send of our Divines to the Synod of *Dort*.

§. 18. But under King *Charles I.* Bishop *Laud* drove Things high, and strove to Suppress the *French* Churches that were in *England*, and got a Decree against them.

Aug. 24. 1662. When King *Charles II.* was restor'd, Things were rais'd higher, Changes made in the Liturgy, and in the Form for ordering Bishops, Priests and Deacons; and it was pass'd in the Act for Uniformity, that for the Universal Agreement in the Publick Worship of Almighty God, all not Episcopally ordain'd should be re-ordain'd, tho' they had been confirm'd by him from the Year 1660. till then. And when some Presbyters came from *Scotland* to be

be Consecrated Bishops for that Kingdom, they were first ordain'd Presbyters again, contrary to what was done in the Reign of King James I.

§. 19. Yet we may not conclude hence, that all the Bishops, and others then, thought Ordinations by Presbyters alone were Null; For besides other Reasons,

Bishop *Bramhall*, known to be a great Con- *In his Life*
tender for Episcopacy, us'd this Declaration *prefix'd to*
' before he Re-ordain'd any; *Non annihilantes* *his Works.*
' *priores Ordinationes, si quos habuerit*, and not
' disannulling their former Ordinations, if they
' had any, *Nec validitatem aut invaliditatem*
' *earum determinantes. Multo minus Ordines sa-*
' *crosc Ecclesiarum forinsecarum condemnantes, quos*
' *proprio Iudici relinquimus; Sed solummodo sup-*
' *plentes quicquid prius defuit per Canones Ecclesie*
' *Anglicane requisitum, & providentes Paci Ec-*
' *clesie ut Schismatis Occasio tollatur; & consci-*
' *entiis fidelium satisfiat, ne ullo modo dubitent de*
' *ejus Ordinatione, aut Actus suos Presbyteriales*
' *tanquam invalidos aversentur.*

These great Persons, Bishop *Wilkins*, Lord *In Judge*
Keeper *Bridgman*, Judge *Hales*, and others, in *Hales's*
the Comprehension which they endeavour'd, *Life, An.*
requir'd no New Ordination by Bishops. 1669.

And I was certainly inform'd, that in the 1680.
Year 1680, when there was danger of Pope-
ry, a Bill was Read twice in the House of
Commons, and Committed, and Pass'd in the
Committee, the Lord *Daniel Finch*, now Earl
of *Nottingham*, being in the Chair, That all
such Presbyters should be allow'd of, as had
been Ordain'd between the Years 1644. and
1660. Many

Many then holding Episcopacy, was not so Ancient as was pretended, because *Clemens*, the Ancientest of the Fathers, mentions only Bishops, or Presbyters and Deacons; and *Ignatius's* Epistles, which first mention Bishops and Presbyters, are thought Counterfeit; and that the *Canons of the Apostles* were of little Antiquity; and that there was a Church in An. 1660. Scotland above 200 Years without Bishops, hereupon the Learnedest Persons were set on Work to remove these Difficulties.

Dr. *Fell*, (after Bishop of *Oxford*,) to shew that *Clement* did own Dioceſan Bishops, tho' he mentions only Bishops, or Presbyters and Deacons.

Dr. *Pearson*, (after Bishop of *Chester*,) in his Lectures in *Cambridge*, and after in Print, to shew that *Ignatius's* Epistles are Genuine, and written about the Year 107, or 113, against *Daille*, who by many Arguments labour'd to prove they were not writ till about the Year 300.

Dr. *Beveridge*, now Bishop of *St. Asaph*, to prove the *Canons of the Apostles* were writ about the Year 200, and not about 450, as *Daille* holds.

Dr. *Lloyd*, now Bishop of *Worcester*, to Contradict all the *Scotch* Historians, who mention *Donald*, a Christian King about the Year 200; and a Holy Church there without Bishops, till *Palladius* came about the Year 430. And by a new Explication to correct *Bede*, who seems to say, (and *Selden* thinks so) that about the Year 570, their Bishops were Subject to the *Abbot of Huy*, and were made by him, who was but a Presbyter; and that some
of

of them were sent into *England* about the Year 630. Now I do not remember that *any of these Learned Men*, who were strong for Episcopacy, nor Dr. *Hammond* before them, ever rose so high as to say, there can be no Church or Salvation without it. Tho' Dr. *Beveridge* say, there are some Rites and Things, not to be found in Scripture, but are settled by the Universal Church, which we are bound to observe, and by no means to reject.

§. 20. But to clear this more fully. That, which I conceive, sticks with many, and is apt to lead them into that great Error, is, that many earnestly contend, that Bishops have the Power of Ordaining Ministers, and that thence it necessarily follows, there can be no true Church or Salvation without them. *This I fancy hath a great Influence upon many.* To help such, which I really desire, I know no better way, than by setting down the Judgment of two of the most famous Divines of the Church of *England*, Mr. *Hooker*, and Bishop *Andrews*. And I do it this way, because I have all along written as an *Historian*, rather than a *Disputant*.

Mr. *Richard Hooker*, who dy'd, *Ann.* 1603, wrote against Mr. *Thomas Cartwright*, and the Non-Conformists; His Works have been esteem'd the *Bulwark of the Church of England*, and were recommended by King *Charles I.* to his Children. I wish they were better known and minded, for many possibly like Dr. *Parker* (the Wordy Ecclesiastical Politician) brag of him, tho' they never took the pains to
Read

Read and Weigh him seriously as they ought.

Eccles. Polity. § 21. The main things on which his Book is built, are,

1. 1. § 10. ' 1. That Human Laws are necessary ; the
' Power to make them doth by the Law of
' Nature belong to the Societies which chose
' their Rulers ; and for Rulers to make
1. 8. *near* ' them, without *their consent is Tyranny*. And
the end. ' they that use more Authority than is given
' them, are Usurpers, and cannot bind any
' to obey them.

' 2. God hath, by Scripture, given *super-*
1. 1. § 11. ' *natural* Laws to Man ; to teach him *Faith*
§ 12, 13, ' *in Christ*, which contain *all things necessary*
14. ' *to Salvation*, and are immutable, and are
' sufficient for that End for which they were
1. 2. ' instituted ; but not to be the only Law
' to direct us in all things without Excep-
' tion. And they exclude not the Law of
' Nature as unnecessary ; for many Natural
' Laws are set down in Scripture for our
' Good ; and Nature and Scripture are joint-
' ly useful for us as Men.

1. 3. § 1. ' 3. The Unity of the visible Church lies,
' in *one Lord, one Faith, one Baptism* ; in the
' visible Profession of these things which su-
' pernaturnally appertain to the *very Essence*
' of *Christianity*. Want of Moral Virtues ex-
' clude from Heaven, much more doth ab-
' sence of *inward Belief* of Heart, *lack of Hope*,
' and of *Christian Love and Charity*.

' 4. God hath not set down in Scripture § 2.
 ' any particular *Form of Church-Polity*, since
 ' no such *Form* is necessary to *Salvation*. But
 ' there are many *Directions* in general, and
 ' Examples which favour *Episcopacy*. If § 10.
 ' it were true, the best Way for the Bishops
 ' was to say, there is a particular Polity
 ' instituted by God. But *no untruth can a-*
 ' *vail the Patron long*. Arist. Eth. l. 10.
 ' c. 1.

' 5. Matters of Polity, tho' of great Mo- § 3.
 ' ment, are not matters of Faith, nor of the
 ' substance of Religion.

' 6. Laws are *not unchangeable*, because § 10.
 ' God gave them, or caused them to be writ l. 1. § 15:
 ' in *Scripture*, nor because the end for which
 ' they were instituted continues, as many
 ' plead; because by the alteration of Per-
 ' sons or Things they may be found incon-
 ' venient or insufficient to attain that end.
 ' But we must be slow to change what God
 ' hath appointed. Yet *some things* in Polity l. 3. § 11.
 ' are fixed by Christ and *unalterable*, as Pray-
 ' ers to be made, Sacraments to be mini-
 ' stred, the Church to be carefully taught
 ' and guided; but Christ hath not forbidden
 ' all change of those Laws, which are set
 ' down in *Scripture*.

' 7. The power of *Office* in the Church,
 ' is received from the *whole Church*, even l. 7. § 14.
 ' the power of *Order*; which hath used as
 ' her Agents, *Bishops*, who give it in the
 ' Name

‘ *Name of the whole Church.* Yet hence it
 ‘ follows not, that all Ordinations are null
 ‘ not made by Bishops, because the Church
 ‘ may see just reason, *extraordinarily* to allow
 ‘ of other Ordinations. So we need not
 ‘ urge a lineal Descent of Bishops from the
 ‘ Apostles. And the Reformers in the Plat-
 ‘ form of Government confess, that till
 ‘ things were settled, the People did that
 ‘ which afterward belonged to the Presby-
 ‘ tery.

1. 7. § 5. ‘ 8. Even *positive Laws*, of God, and of
 1. 1. § 15. ‘ the Apostles, and of Men in Councils, may
 ‘ be altered by the Church, if the Reason
 ‘ of them cease? So the Church, by Uni-
 ‘ versal Consent, may take away Episcopacy,
 ‘ though it should have been instituted by
 ‘ the Apostles, if constrain’d thereto, by the
 ‘ Proud, Tyrannical and Unreasonable Deal-
 ‘ ing of Bishops.

1. 8. Edi- ‘ 9. While *the greatest part* of the ruling
 tion An. ‘ Body in a Nation owns not Jesus Christ,
 1705. p. ‘ the Christian Society may, by the Law of
 458, 460, ‘ Nature, make Laws for themselves, and so
 467. ‘ did for a long time. But when the *Socie-*
 ‘ *ties grew Christians*, they made a Church,
 ‘ and the Church and the *Common-wealth be-*
 ‘ *came one and the same*, and might, and did,
 ‘ make Laws. For God in his Word, gives
 ‘ this Power to no other; therefore by the
 ‘ Law of Nature it comes to them. So our
 ‘ Princes and Parliaments make Ecclesiastical
 ‘ Laws, and those Laws are of God and plea-
 ‘ sing to him.

The

The three last Books, which were not Published till the Year 1646, go on the same Principles with the former five, and are said to have been review'd by some Learned Men, especially by *Gilbert*, after Lord Arch-Bishop of *Canterbury*, and have been oft Re-printed, and of late *Anno* 1705.

§ 21. To go on to the Learned and Famous * Bishop *Andrews*, who, as I have mention'd, was much for Ordination by Bishops, yet is clear against this *New and Bold Assertion*. *Peter du Molin* wrote to him, That in a late Book he had offended King *James*, by saying, 'Episcopacy is not of Divine Right, nor an Article of Faith, but a thing about which the Ancient Church had us'd her Liberty, and Prudence; judging it more fit to preserve Order and Peace, and that it was generally receiv'd in the Church by the next Successors to the Apostles.

* *His Opuscula Posthum.*

Printed 1629.

Epist. 1.

Anno 1618.

'The Bishop answers; Bishops were made by the Apostles themselves; That it was done *Jure Apostolico*, i. e. *Divino*, and by the Holy Spirit, yet was not an Article of our Faith, but belong'd to the *Agenda* or Practice of the Church.

Epist. 1. obiit An. 1626.

'*Du Moulin* answers; That by saying so, he condemn'd all the *French Churches* to Hell.

Epist. 2.

D

The

Epist. 2.

The Bishop answers; * ‘ If our Polity be
 ‘ of *Divine Right*, yet it follows not thence,
 ‘ that there can be *no Salvation without it*,
 ‘ or that the *Church cannot stand*. He must
 ‘ be *Blind* that sees not Churches standing
 ‘ without it, and *Hard-hearted* who denies
 ‘ Salvation to them. We are not *those*
 ‘ *Hard-hearted Cruel Ones*. Something may
 ‘ be wanting (in exterior Government)
 ‘ which is of *Divine Right*, and yet there
 ‘ may be Salvation. We condemn not the
 ‘ *thing*, when we prefer a better thing before
 ‘ it. We do not Damn your Church, when
 ‘ we call it back to a better Form, which
 ‘ better pleas’d Antiquity, that is, to Ours,
 ‘ and ought to be own’d by all as the best.
 ‘ The things of *Divine Right* which be-
 ‘ long to Faith, and those that belong to
 ‘ our Way of Living, are not of equal
 ‘ Weight. —

Epist. 3.

Du Moulin’s third Letter saith, ‘ All
 ‘ things that are of *Apostolical Right* are

* *Nobis hoc satis non est, si non aspernetur quis no-
 stram Ecclesiae politeiam, ut rem vitiosam. Id agimus ut
 palam sit, eam --- esse, quæ quam proxime accedat ad
 morem Ecclesiae Apostolicæ. Nec tamen si nostra di-
 vini juris sit, inde sequitur, vel quod sine ea salus
 non sit, vel quod stare non possit Ecclesia. Cæcus
 sit qui non videat stantes sine ea Ecclesias; Ferreus
 sit, qui salutem eis neget. Nos non sumus illi fer-
 rei. Latam inter ista discrimen ponimus. Potest abesse
 aliquid quod Furis Divini sit (in exteriori quidem regi-
 mine) ut tamen substat salus. Non est hoc dammare
 rem, melius illi aliquid antepone. Non est hoc dam-
 nare vestram Ecclesiam, ad formam aliam, quæ toti An-
 tiquitati magis placuit, i. e. nostram, revocare.*

not

* not of Divine Right, for many things appointed by them are changed ; as Deaconesses, 1 *Tim.* 5. 9. and that of three or four Prophecyng in the same Assembly, 1 *Cor.* 14. 29. The avoiding of Things strangled and Blood, *Acts* 15. 29. (the Holy Kifs, Love-Feasts, and other things might be added.)

The *Bishop* answers, ' Though there be Weight enough in the Apostolical Right, yet he had drawn this distinction of Orders higher, even from Christ himself, in the Twelve Apostles and the Seventy Two, That Bishops succeeded them, and Presbyters to them. And higher yet from the Old Testament ; What *Aaron* and his Sons and the *Levites* were in the Temple, this Bishops, Presbyters and Deacons challenge to themselves in the Church.

Now, the Judgment of these two Great Men, (besides others I have mentioned) and the different Grounds they go upon, will, I hope, clear these Things to many, and free them from any Intricacies that may be in their Minds.

By what hath been said, 'tis plain, That *Presbyters* and *Bishops* by our Lord's and his Apostles Appointment, are the same ; That Bishops were not on a sudden, but by degrees (*paulatim*) set up ; rather by the Custom of the Church than by Divine Appointment, as *Hierom* saith ; That they have the Power of Ordination ; and if it be denied to Presbyters, as *Hierom* saith, 'tis only by the Custom or Canons of the Church ; at least we must say with Bishop *Andrews*, there may

be a true Church and Salvation without Bishops, and that they condemn not the thing, when they prefer a better before it.

§ 22. But, if it be possible to satisfie some, yet further consider;

All Things necessary to Salvation, are evidently contain'd in Scripture;

But a Diocesan Eqiscopacy, is not evidently contain'd in Scripture.

Therefore a Diocesan Episcopacy is not necessary to Salvation.

Here's a plain Demonstration for such as will not take up with less.

The *Major* is plain, and own'd by all true Protestants.

The *Minor* is confess'd by Mr. *Hooker*, Mr. *Dodwell*, and others, and by Dr. *Beveridge*, who saith, ' *Nothing certain concerning*
 Codex ' the Form of Government of the Church, can
 Canonum ' be gathered out of *the Apostles Writings*;
 Ecclesiæ ' That they liv'd long after the Books of
 Primitivæ ' the New Testament were Written, and
 vindica- ' made a more exact Form of Government;
 tus, ' That we must diligently consult Ecclesia-
 l. 2. c. 11. ' stical History, since very few of those
 ' things the Apostles did, are Written in
 ' the Holy Scriptures; and that they could
 ' not settle Things but very late, when they
 ' were to depart hence, and the Canon of
 ' the New Testament was compleated long
 ' before.

§ 23. So, the Sin of those of that way is exceeding great, and from my Soul, I desire

desire they may impartially consider of it and Repent.

Its a dangerous thing to break God's Com- Mat. 5.19
mandments and Teach Men so; such shall
be called the least in the Kingdom of Hea-
ven.

It's a dangerous Thing to draw Men
from the Scripture, to build upon Mens
Writings and Church-History, which is
uncertain. *Eusebius* (who wrote about the Year *Hist.* 1. 3.
320) saith, it cannot be affirm'd, how ma- c. 4.
ny or what sincere Followers have Go-
vern'd the Churches planted by the Apo-
stles, but so far forth as may be gathered by
the Writings of *St. Paul*. This is to turn
from the avoided Doctrine of the Prote-
stants; to judge of the Holy Scriptures by
the Fathers, and not of the Fathers by them.
How light soever some make of this, it will
not be found so.

It's a dangerous Thing to condemn God's
Ways and People. *He that offendeth one of* Mat. 18.6
these little Ones which believe in Me, it were
better for him that a Mill-stone was hang'd
about his Neck, and he be drowned in the depth
of the Sea. How much more to cast off
and Damn, and offend so many at Home
and Abroad? Even all the Protestants be-
yond Seas and in Scotland. *Quanta strage-*
ges!

It's a dangerous Thing to be guilty of
Schism from all these Churches. If there be
any Schism that is Damning, is not this
one?

It's a dangerous Thing, not only to vindicate the Pope from being the *Anti-Christ*, but to say that *Papists have true Ministers and Churches, and Salvation, but all Protestants* who are without Bishops, have no Churches or Salvation; how can we gratifie the Papists more?

Besides, doth not this tend to dissolve the Catholick Church, and destroy Christianity? *Lord open our Eyes, and touch our Hearts.*

But our *Right Reverend Bishops and Clergy* abhor this.

So the Question now seems to be, which part of the Church of *England* shall prevail. Whether the *genuine Protestants* from *Henry the VIIIth's* time, till now; Or the new Sort, who amidst a great deal of Opposition, have by degrees *Sprung up*, and will call themselves the only true Sons of the Church; and combine (as * *Mr. Thomas* saith) with the *Widdringtonian* Papists that can take the Oath of Allegiance, to root out those they

* Presby-
tery un-
mask'd,
An. 1696.

§ 24. Now while we dispute concerning the *Ministers* of Christ, we are to take heed lest we neglect *Him* who is our Lord, our Life, our All; who died for us, and lives for ever, and hath the Keys of Hell and of Death. And to go on as an *Historian*, it will be useful to consider what our *Holy and Learned Bishop Jewel* saith, 'There is an *External* and *Internal Priesthood*. That the Priest or
' *Mini-*

' Minister of the Church of God is divided *Apol. par.*
 ' from the rest of his Brethren as *Levi* *2. ch. 5.*
 ' was,—that none may force himself into *divis. 1.*
 ' that Office, but is to be preferr'd to it *p. 119,*
 ' duly and orderly, and if there was never *129, 130.*
 ' a Bishop left alive, we need not go to *Lo-*
 ' *vain*,—and cites that Passage in *Tertullian*,
 ' *Nonne & Laici Sacerdotes sumus?* Then shews,
 ' there is also an *Internal Priesthood* in the
 ' Exercise of the Soul. That in this Sense,
 ' every *Christian Man is a Priest*, and offers
 ' to God *Spiritual Sacrifices*; Not of the
 ' *Mass*, but of *Themselves*; of *Prayers* and
 ' *Praises* (especially when we Commemorate
 ' the Sacrifice of our Blessed Lord at his
 ' Holy Table) and of *good Works*. So *St.*
 ' *Peter*, 1 Epist. Chap. 2. 5, 6. So *St. John*, *Rom. 12. 1.*
 ' *Rev. 1. 6.* And so *St. Augustine*, *Ambrose*, *1 Cor. 11.*
 ' *Hierom*, *Chrysostom*, *Tertullian*, *Origen* and *24.*
 ' *Cyprian*. *Heb. 13.*
 ' *15, 16.*

Now we own, and greatly value the Ex-
 ternal Priesthood or Ministry, instituted by
 our Lord, with which he will be for ever,
 but do not lay all upon it. And the *main*
Work of the poor despis'd Dissenters, is to
 beget and preserve this *true Internal Priest-*
hood, that the Lord may delight in our As-
 semblies and Services.

What these Priests *did*, or *might do* in
 the Primitive Times, or yet *may do* in di-
 vers Cases, I will not determine; but do
 conceive with that Learn'd Bishop, Mr.
Hooker, and others, that in Case of Necess-
 ity they may Chuse and Ordain an *Out-*
ward Priesthood, without a *Lineal Succession*
 from the Apostles. And 'tis certain, that

the main Work of this outward Ministry of Christ, is to *beget People with the Word of Truth*, to be inward Priests to God, and to be a *kind of first Fruits of his Creatures*; To bring Men to be Born again, not of Corruptible Seed, but Incorruptible, by the Word of God, which liveth and abideth for ever; and to feed them with the sincere Milk of the Word, that they may grow thereby. Not to let them rest in a Baptismal Regeneration, and saying they are Abraham's Seed, tho' they be Strangers to God, but to bring and keep them to be so in Truth. 'Tis because of this chiefly, that Christ's faithful Ministers labour and suffer Reproach, as they have always done from wicked Ones of all sorts, and wherein they rejoyce. Thus Holy Paul, and others labour'd to *beget others through the Gospel* under all their Sufferings. Let us earnestly beseech the Lord to preserve and raise up such a faithful lively Ministry, and to give it Success; and to preserve and raise up such a Holy living People, which shall receive the Word of God, not as the Word of Men, but as it is in Truth the Word of God. Many strive to lead us from the Word of God, to the Words of Men, but are they like to Convert Souls? The Law of the Lord is Perfect, Converting the Soul.—Sanctifie them by thy Truth, thy Word is Truth.—And the Apostle saith, Preach the Word in Season, and out of Season;—And what is the Chaff to the Wheat? But many, I fear, in effect, look on the Word of God, as the Word of Men, and not as the Word of God; and think their own Words as good and powerful as the

the Word of God, which is *quick, and pierceth even to the dividing asunder of the Soul* *Heb.4.12.* and Spirit, and is a *discerner of the Thoughts and Intents of the Heart.*

The generality of Men rest in a secure formal way of Religion; The Dissenters joyn with all Christ's faithful Ministers to raise Men out of it that they may be saved; and to that end, strive to make use of the *Sword of the Spirit*, to wound and heal, and to preserve a Spiritual Priesthood, to offer up Spiritual Sacrifices acceptable to God by Jesus Christ. *Eph.6.17.* Let us keep close to the *Scripture*, strive to feel the Power of it effectually working in us, to understand it aright, and never be drawn from it in our Judgment or Practice, loath our selves for our Defects herein, and despise all other Wisdom and Words in Comparison of it. *1 Pet.2.4.*

To strengthen our selves herein, let us look into the Experiences of our own Hearts, which will say, *There is none like that*; into many *Places of the Scriptures*, of the *Fathers*, and of *Writers of latter Times*; and amongst others on *John Gerson*, (since much of this Tract consists of Quotations) who liv'd in the depth of Popery, with whose honest *Died An. 1419.* Verses who can forbear to be affected?

Mentibus

3 parte,
fol. 301.
pag. 2.

<i>Mentibus altis</i>	<i>Exoritur Fons</i>
<i>Purior Auro,</i>	<i>Unda nec ullo</i>
<i>Spurcida Cæno;</i>	<i>Lumine Solis</i>
<i>Obice fulget;</i>	<i>Tu bibe Tutus,</i>
<i>Te specularis,</i>	<i>Te tua nunquam</i>
<i>Fallet Imago.</i>	<i>Plurimus inde</i>
<i>Rivulus exit</i>	<i>Lapsus ad ima</i>
<i>Putrida Tellus,</i>	<i>quò mage distans</i>
<i>Sordibus opplet,</i>	<i>Noxia miscens,</i>
<i>In quibus Anguis,</i>	<i>Ranula, vermis,</i>
<i>Bufoque serpunt,</i>	<i>Mors latet undis.</i>
<i>Si Sitis urget</i>	<i>Cautior esto.</i>
<i>Vis speculari?</i>	<i>Reddere verum</i>
<i>Vix Simulachrum</i>	<i>Turbida possunt.</i>
<i>Terreat hoc vos,</i>	<i>Quos derelicto</i>
<i>Fonte Sophia</i>	<i>Terrea potant,</i>

These Papers having lain by me several Months, I find in the Book appointed by our *Pious Queen* to be us'd in the Publick Thanksgiving, *June 27th, 1706.* a Prayer, wherein we beseech God to extend his Compassion and Favour to all Mankind, more especially to the *Reformed Churches Abroad*, as there us'd to be a Prayer for all the Reformed Churches, in the Forms of Prayer appointed for the Publick Fasts. This plainly shews, the new and false Assertion I oppose, is condemn'd by Her Majesty, and the Church of *England*; And I hope may somewhat

what pull down the Pride, and tend to the Conversion of those that have held it, and preserve such as are at the brink of it.

At length, by the Importunity of some, I have consented these Papers should be Publish'd, in hopes they may be useful to inform many that mean well, but are Ignorant; to help in some measure divers that are Learn'd, but possibly not so clear in these Matters; and some way or other to be profitable to all of us, whose Minds, alas, *drail* too much on the Earth and Earthly Things. May God the Father of our Lord Eph. 1. & Jesus Christ grant us, that the Eyes of our Understanding may be enlightned to know Him, ch. 3. and do his Will, and to know the wondrous Love of Christ to us, so as to Constrain us to Love Him, and one another as He Commands us, and in this way be filled with the Blessings of the Gospel of Peace. Amen. Amen. Joh. 15. 12.

F I N I S.



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